235.

A

SERMON

Preached at the

FUNERAL

OF

Sir *Willoughby Chamberlain*, K^t.

WHO

Died at his Houſe at *Chelſey*, *Dec.* 6. and was Interred at the Pariſh Church of St. *James Garlick Hith*, *London*, *Dec.* 12. 1697.

By *JOHN KING*, Rector of *Chelſey*, near *London*.

LONDON,

Printed for *Thomas Bennet*, at the Half-Moon in St. *Paul*'s Church-Yard, 1697.

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TO THE

Lady *Chamberlain.*

Madam,

ALL who know your Ladyſhip will eaſily excuſe me for Publiſhing this Diſcourſe, if at the ſame time they are acquainted it is done, in Obedience to your Command. But did they know the particular obligations I lie under, they would Tax that modeſty, which ſhould ſuppreſs it, for ungrateful. Now though I find no ſmall averſion in me to the Publication; yet I find a greater to ingratitude. I have been a Witneſs of your great Affliction, and if I can do any thing that may be ſerviceable to you under your preſent loſs, and grief, if I can Admi-

niſter comfort to the Mourner, which is a Special act of Chriſtain Charity, I ſhall be glad of the occaſion, and not value the Cenſure may be juſtly due to this haſty and indigeſted Treatiſe.

That an happineſs ſuitable to your Virtue, and Piety (for I need wiſh no more) may attend you here, and an infinitely greater crown you hereafter, is the Prayer of,

Madam,

Your Ladyſhip's Moſt Obliged and Humble Servant.

John King.

TO THE
READER.

A *Preface may ſeem ſuperfluous, were I not obliged to beſpeak your favourable reception of the following Diſcourſe, and your Charitable Judgment of the Subject thereof. As to the former, 'tis needleſs to alledge it was haſtily compoſed, and not deſigned to be made publick, you will eaſily diſcover that from its incorrectneſs and imperfections. But whatever allowances are to be made for them, there are I aſſure thee none required to the ſincerity of the relation. And its brevity is a virtue.*

Perhaps ſome may diſapprove of the Texts being taken out of the Apocrypha; *but I hope none of our Church will ſay much on that point, ſince this excellent Book of* Eccleſiaſticus *is appointed to be read in Churches, for* Example of Life and inſtruction of Manners, not as a Rule of Faith, *which is as much as any Sermon, or mere humane compoſure can pretend to. And for the Explication of the words, I humbly ſubmit it to better judgments.*

The Gentleman here repreſented was born in the Fruitful and Rich Iſland of Barbadoes, *where he had a great Eſtate; and muſt be confeſſed that he had lived as freely, and as much at large (to uſe the ſofteſt terms of the dead) as any who are expoſed to the temptations and ſnares of much Riches, and under the Conduct of little Prudence and Self-Government. So that the former part of his Life was irregular enough; and he can be eſteemed but a late Convert.*

His Reformation is to be dated from the death of his Son (about eight Months before his own) a great, but I

may

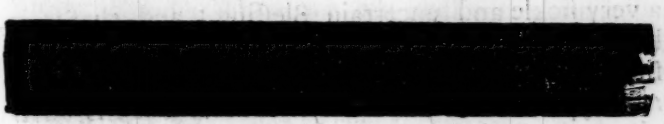
may ſay for him an happy Affliction. For that begat in him a viſible change, and a Repentance, I hope more early than his laſt Sickneſs. Under his illneſs he applied himſelf to the moſt eminent and learned in their profeſſion, for his Bodily Cure and Health; and to the great Phyſitian of Souls for his Spiritual: and as his Submiſſion was more regular under the preſcriptions of the latter, ſo I truſt was his Succeſs better. His Diſtemper was lingring, and ſo afforded him time to further that preparation he had begun; which he did with all viſible chearfulneſs and application. And it was happy that he did ſo: for his Diſtemper terminated in the heigth of a Lamentable Frenzy. Here I wiſh I could avoid this diſmal Scene, wherein his condition for three days was the moſt moving and pitiful can well be imagined. He ſhowed ſuch a variety of humours, as was ſcarce ever ſeen in one Perſon in ſo ſhort a time; for you might diſcover in the running of a few Minutes, Sorrow and Joy, Fury and Temper, Meekneſs and Anger, grave Devotion and inconſiſtent Rovings, and twenty Contrarieties more, ſucceeding one another. But the moſt deplorable accident of his Diſtemper was a moſt dreadful Chaſtiſement of himſelf, and, as ſoon as he was ſenſible, his owning God's Juſtice in that particular. The Spirit of a Man will ſuſtain his infirmity, but a wounded Spirit who can bear?

Prov. 18. 14.

May all who knew, or heard of him, or ſhall read his Character, judge Charitably; conſider ſeriouſly the terror of God's Judgments, and learn from the ſudden and extreme violence of ſuch Diſeaſes, to take all care of living Holy and Religious Lives, or working out a timely Repentance, and not expoſe Eternity to a fatal and dangerous ſurprize of Sickneſs and Death. And may God's Grace, which maketh ſmall things Inſtruments of great Good, improve what thou ſhalt meet with here to thy Spiritual Benefit, and then, with me, give God the Glory.

Ecclus.

MUSEUM



Ecclus. XVI. 22.

Who ſhall declare the Works of his Juſtice, or who can endure them? For his Covenant is afar off, and the Tryal of all things is in the End.

THeſe Words of the Son of *Sirach*, which I am now obliged to diſcourſe on, are my task, not my choice.

They were ſometime ſince mark'd out, and deſign'd for this occaſion, by the Gentleman we Lament; Probably upon ſome Meditations he had on a late ſevere Affliction (that made a mighty impreſſion on him) in the loſs of his only Child, which almoſt as ſoon as lent him, was ſnatch'd out of his Arms, by the afflicting hand of Providence.

For accordingly, in the beginning of this Chapter, the Wiſe Moraliſt makes excellent reflections, and paſſes a juſt ſentence on the vanity and unprofitableneſs of abounding in Children; and that there is no reaſon to deſire them, or rejoyce in them, unleſs they prove good and vertuous. V. 1, and 2. *Deſire not a Multitude of unprofitable Children, neither delight in ungodly Sons. Though they multiply, rejoyce not in them, except the fear of the Lord be with them.*

He proceeds to ſhow that the enjoyment of them is a very fickle and uncertain Bleſſing; and that it is better for men to want them, than to be afflicted with ſuch as are wicked, V. 3. *Truſt not in their life neither reſpect their multitude: for one that is juſt is better than a thouſand; and better is it to die without Children, than to have them that are ungodly.* An Excellent Lenitive to mitigate the grief of Parents for the early loſſes of Children, before they can be aſſur'd, whether they will make a fair and virtuous, or a deformed and vicious figure in the World.

But not to inſiſt longer upon the motive that might induce him to read, and frequently meditate on this Chapter, as I underſtand He did; or to chuſe theſe words to be enlarged on at preſent (as if He had ſome preſage and aboding of his ſevere and aſtoniſhing Diſtemper) we who ſaw this particular inſtance and work of Divine Juſtice and Mercy on him; may with great reaſon uſe, and with the moſt ſenſible emphaſis utter theſe words, *Who can declare the Works of his Juſtice, or who can endure them? For his Covenant is afar off, and the tryal of all things is in the end.*

I need not dwell on a large explication of the words, though the latter part of them is not ſo plain, as not to need ſome clearing. An unforced and obvious ſenſe will ariſe from them by granting *they* preſent to our Obſervation,

I. The Unſearchableneſs and Terror of Gods Juſtice, *Who can declare the Works of his Juſtice, or who can endure them?*

II. That his Mercies (the reſult of his Promiſes and Covenant) are not to be meaſured wholly from the Good Men enjoy, or the Evil they ſuffer in this Life; but the next (*which is farther off*) is the proper

proper ſeaſon, when we can make a right Judgment and certain determination of the ſtate of Man, and of the Juſtice and Mercy of God in his Miſery or Happineſs.

And *Firſt*, The works of God's Juſtice or his Judgments are ineffable, they are to us unfathomable, and *like the great Deep.* *Pſal.36.6.*

Whence comes it to paſs that all Humane affairs are ſo full of viciſſitude and change, that no Man can in this Life aſſure himſelf of the ſucceſs, or diſcern the certain event of any of his Actions? No Human deſign or contrivance though founded upon the greateſt reaſon and policy and carried on by the moſt prudent managment, but may defeat the Contriver. Our foreſight is ſo ſhort, that we cannot tell what will befall us the next minute. We cannot ſecurely provide for our ſafety. We can neither foreſee nor prevent evils that may befall us. We are ſo ſubjected to Sickneſs and Death, to Croſſes and Diſappointments in this World, that our ſecurity is owing to the vigilance and protection, and our ſucceſs and all proſperous events that attend us, to the guidance and conduct of an Almighty Providence.

This is that Inviſible Power, that diſpoſes and rules all Created Beings; over-rules Human Actions, and is the cauſe that the *Race is not to the Swift nor the Battle to the Mighty.*

Now this Providence is that whereby God either foreſees or Permits, orders and directs things to a certain end: Which is done oftentimes through ſo many turnings and windings, and carried on in ſo dark and myſterious way, and ſo far above all Humane Scrutiny, that though it concerns our ſelves, and our diſpoſal in this Life, we are forced with the Pſalmiſt to

Pſ. 139.6. confeſs, *Such Knowledge is too wonderful for us; it is high, we cannot attain to it.*

And the knowledge of ſcarce of any thing is more above us, or more unattainable by us, than of that important day and hour of our Lord and Maſters coming in that particular Judgment and Puniſhment for man's Primitive Rebellion.

To reflect how the Providence of God (who takes care of the meaneſt of his Creatures, ſo that not a Sparrow falls to the ground without his advertency) determines the frail lives of men: How ſtrangely different and various are the means and works of his Juſtice in this particular; we may uſe the Apoſtle's Exclamation, *How unſearchable are his Judgments, and his ways paſt finding out?*

Indeed ſo ſhort ſighted are we in what may come, or happen, that we are non-pluſs'd in our deſires, and puzzled in our choice of things in this World.

Quid enim eſt aliud, ſenem videre trementem, incurvum, canum, imbecillum, infirmum, quam cernere morientem vivum, aut viventem mortuum. Cic. Conſolat.

A ſhort Life is often-times, but a long never fails of being ſubject to Aches, Infirmities, Pains, Afflictions, Weakneſs, and innumerable Evils. So that a long Life under theſe Circumſtances is what no Wiſe, or Good Man will chuſe for Himſelf, or deſire for his Friend. Eſpecially if he conſider that the longer we Live, the further are we from our deſired Haven of Reſt and Quietneſs, and the longer expoſed to the tempeſtuous Billows and Storms of this Life.

For alas! what is it we are ſo fond of in it? It is full of Wants in the midſt of Worldly Plenty; ſo frail and deficient, that (according to the *Pſalmiſt*) in *our beſt eſtate we are altogether Vanity*; And the Funeral Office moſt fitly pronounces, *In the midſt of Life we are in Death.* And we ſhall readily aſſent thereunto, upon

upon reflecting that there is ſcarce a Creature ſo feeble, but may deprive us of this good; and if armed by Providence, the meaneſt are more than ſufficient to effect it. A Fly, an Hair, a Grape-ſtone (if poor *Anacreon*'s ſtory be true) can extinguiſh this faint Lamp of Life. And the young Lady, whoſe innocence ſhields her from the Fatal Sword, ſhall rather than fail meet with Death at the point of her Needle.

"Death (according to an *Elegant Author*) reigns "in all the portions of our time. The Antumn with "its Fruits provides diſorders for us; and the Winter "Cold turns them into ſharp Diſeaſes: The Spring "brings forth Flowers to ſtrew our Hearſes, and the "Summer gives green Turf to cover our Graves. *Dr.* Taylor's *Holy Living and Dying.*

To be ſhort, ſince in every place and ſeaſon we are in danger, ſince every thing, even the neceſſaries of Life may deſtroy it, the Air may infect, and our Food ſurfeit us; how unreaſonable is it to build our hopes upon this fickle Life? and how reaſonable is it to ſuppoſe that which is but as a *ſpan long would be even as nothing*, were it not wholly ſupported by an Almighty Power and Providence? And as for the various ways and means of our Deaths, they are only open to his Omniſcient Eye: So that *who ſhall declare theſe Works of his Juſtice?*

But *Secondly*, The Divine Judgments are terrible, The *Works of his Juſtice who can endure?*

Though his Compaſſion and tender Mercies fail not; Though he doth not *Afflict willingly, nor grieve the Children of Men*; though great be the forbearance and long-ſuffering of God towards us; yet we may ſo far abuſe his Patience, and receive *his Grace in vain*, as to render him a God of the ſharpeſt Anger, and higheſt Reſentment. And ſo he is ſet out by the Holy Spirit,

Spirit, to be againſt obdurate and impenitent Sinners. Such will experience him the ſtricteſt Juſticiary. *For our God is a conſuming Fire.* Heb. 12. 29.

The *Worm* of Conſcience that *never dyeth*, and Flames unquenchable are the inſtruments of his Juſtice. Now ſuch a *wounded Spirit who can bear? Or who can dwell with everlaſting burnings?* So that as this wiſe Author obſerves there is a due proportion of Mercy and Juſtice in God. v. 11, 12. *Mercy and Wrath are with him. He is mighty to forgive, and to pour out diſpleaſure: As his Mercy is great, ſo is his Correction alſo: He judgeth a Man according to his Works.*

Now according to our ſence of things, it would ſeem a juſt and equitable Law, that only Good men ſhould be entituled to Rewards and Mercies, and the Wicked to God's Judgments. And ſo all Men in this World, as well as in the next, ſhould be happy or miſerable, fortunate or unfortunate according to their own deſervings.

That the beſt of Men ſhould fare beſt, and the worſt receive the courſeſt treatment, any one without much conſideration would think ſhould beſt agree with a Mercy and Juſtice infinitely perfect. But there is nothing more certain than that the diſpenſations of Providence are otherwiſe, and yet altogether righteous.

For in the general Acts of God's Bounty and Mercy, ſuch as our Preſervation (which next to our Creation is an inſtance of the Divine Goodneſs) the Providence of God is indifferently extended to both parties. And in other ſubordinate Bleſſings which conduce to preſerving both, both have ordinarily an equal ſhare from our Heavenly Father. *He maketh his*

his Sun to ſhine on the Evil and on the Good, and ſendeth his Rain on the Juſt and on the Unjuſt.

Now though ſuch inſtances do but more illuſtriouſly declare the Goodneſs of God: Though to forgive does not interfere with, but rather extols his Mercy: Yet is it ſtrange that his Judgments ſhould be indifferently diſpenſed to both parties; it is matter of admiration to him who is unacquainted with the Oracles of God.

But this difficulty is eaſily removed by reflecting on the

II. *Second*, Obſervable from the words, That the Divine Favour is not wholly to be meaſured from the good or Evil men ſuffer in this Life: but the next is the proper ſeaſon to judge rightly of their *Miſery or Happineſs.*

And *Firſt*, The Divine Favour is not to be meaſured from the Good or Evil men ſuffer in this Life. God's Promiſes and *Covenant* under the Goſpel are *afar off*, being extended to the Gentiles, as well as the Jews, and reſpect not barely Temporal, but Spiritual, and Nobler Bleſſings.

For we know the Good and Bad things of this World, are promiſcuouſly beſtowed by Providence. As no virtuous or Religious qualities can certainly intitle men to the former; So no vicious or Sinfull habits can expoſe Men inevitably to the latter. Here ſometimes Bad Men thrive and Good Men are afflicted. Here ſufferings aſſault the beſt of Men, and the beſt of Cauſes. To confirm this we can Summon in as Evidence *The Glorious company of the Apoſtles, the goodly Fellowſhip of the Prophets, and all the Noble Army of Martyrs.*

Now

Now that God (who always acts with the greatest Wisdom, and has the most Glorious and just end in all his dispensations) has most gracious designs and intents in the afflictions of his own Disciples the Professors of his Holy Religion, is a truth not to be doubted; but will be very plain, if we consider the excellent reasons of Humane sufferings: And that they are in the

1*st*. Place a Mean to try our Sincerity in our Profession, our Patience and submission to God's will under them. Not that God (who searcheth all hearts) has need of any means to try our Sincerity or discover the most inward thoughts of Men; or that He who exactly knows our frames, and how we are made and formed, needs to lay open Humane passions and infirmities; but by these our Christian Faith and hope are exercised, and if found and vigorous, will bear us up and support us, and will be found in this day of the *Lord Laudable, Glorious and Honourable*. By these Hypocrisy is exposed and laid open, and the World discovers who are stedfast and sincere, and who are treacherous and Apostates to the interest of his Church and Religion. For an Hypocrite has not Patience and Courage to *suffer for Righteousness sake*. While all things are serene, and calm, while Religion and our Duty to God ingage us in no danger, stand in no opposition to our temporal interest than every Man has Courage enough to be of their side. But if Religion exposes Men to any severe tryals, if it carries any peril or trouble with it, the sincere is quickly discerned from the Hypocrite. So that thus *The Lord tryeth the Righteous*.

Visitat. Exhortation.

Psal. 11.5.

2. As sufferings and judgments are to try our Sincerity and Patience, so are they a means of our Conversion and Amendment. They

They are God's Meſſengers ſent as the Angels to *Lot*, to call us out of this *Sodom* of iniquity, and make us fix our deſires on Heaven. Indeed many times afflictions and Croſſes are the laſt means to influence our repentance; ſo that when the Mercies of God are unable to lead us, his judgments are ſufficient to drive us to the amendment of our Lives.

How many has the ſmart and agony of an acute diſtemper reformed, who in a conſtant courſe of Health and Bleſſings, were uncapable of any impreſſion from the Bible or the Pulpit? How many hath adverſitiy, loſſes of Relations and Eſtate mollified and made ſenſible of their Sins, who were like *Adders deaf to the voice of the charmer charmed he never ſo wiſely*? This God declares was the errand of Troubles to his own People. *For in their Afflictions they will ſeek me early.* And this the *Pſalmiſt* confeſſes he found effected in himſelf. *Before I was afflicted I went aſtray: but now have I kept thy Word.*

Hoſea 5.

Pſ. 119. 67.

But 3*dly*, Judgments are Inflictions which all Men deſerve as a juſt retribution for their Sins and Iniquities.

To ſee the Righteous ſuffer, and Wicked proſper in this World, was the *Epicureans* chief Argument againſt Providence; and moved them to attribute all events to a blind Chance, and irreſiſtible Fate.

This made *Ariſtophanes* preſume there was no God to ſuperintend the World, *becauſe the Bad domineer'd over the Good*: and the Heathen in *Minutius Fœlix* to argue *If the World were governed by Divine Providence and a Deity, The Tyrants* Phalaris *and* Dionyſius *had never deſerved Kingdoms: The Patriots* Rutilius *and* Camillus *had never undergone Baniſhment*; *nor* Socrates *dyed by Poiſon.* And this gave occaſion to that in-

Τολμῶ κατειπεῖν μήποτ' οὐκ εἰσὶν Θεοὶ κακοὶ γὰρ ἐντυχοῦντες ἐπιπλήγετοί με.

Quod ſi Mundus, &c.

Mala. 3. 14, 15. fidelity the Prophet *Malachy* mentions, when the People Murmured, *It was vain to ſerve God, becauſe the Proud where happy, yea, they that work wickedneſs are ſet up; yea, they that tempt God are even delivered.*

Indeed a ſlight conſideration of this is enough to ſurprize us, as it did divers of the Sacred Pen Men, upon the like Diſtributions of Providence. *Job* demands Job 21.7. *Wherefore do the Wicked live, become old, yea, are mighty in power?* The Pſalmiſts paſſion was raiſed at the Pſal. 73.3. ſight of it. *I was envious at the fooliſh, when I ſaw the proſperity of the wicked.* The Prophet queſtions how theſe diſpenſings can accord with Gods Righteouſneſs Jer. 12. 1. and Juſtice. *Righteous art thou, O Lord, when I plead with thee: yet let me talk with thee of thy Judgment:* Habak. 13. *Wherefore do the wicked proſper? Thou that art of purer eyes than to behold evil, and canſt not look on iniquity: wherefore lookeſt thou upon them that deal treacherouſly, and holdeſt thy tongue when the wicked devoureth the man that is more righteous than he?* But upon cloſer Thoughts we ſhall be convinced that theſe diſtributions of Divine Providence in the Afflictions of Good-men, and impunity of the wicked are acts of the greateſt Mercy and ſtricteſt Juſtice. Which will appear plain if we ſeriouſly reflect that the Beſt of Men deſerve the worſt Temporal Judgments, and that the wicked conſequently deſerve greater.

In this World all Mankind are in a State of Sin, whoſoever conceives the contrary *deceives himſelf and the truth is not in him.* Yea, the beſt of Men have been grievous ſinners; ſo that the moſt upright of our kind can only pretend to a comparative goodneſs, are only good in reſpect of thoſe who are more wicked: for in an abſolute ſenſe, *there is none that doth good no not one; and none that can be called good but God only.*

Now

Now let us farther reflect that the wages of Sin is Death, and that Good Men (according to the common acceptation of the Word) are obnoxious, and we ſhall be fully convinced that croſſes and ſufferings in this Life are mild puniſhments even to the Righteous, and the Beſt deſerve the worſt of Temporal Judgments.

This no leſs nor worſe a Man than *David* owns, who confeſſes his Sins, and acknowledges if God pleaſes to puniſh him for them, his Juſtice cannot be impeached or queſtioned. *Againſt thee have I ſinned and done evil in thy ſight, that thou mayeſt be juſtified when thou ſpeakeſt, and clear when thou judgeſt.* And thus St. *Paul* vindicates the Divine Juſtice in this particular, and ſilences ſuch as murmur againſt it. *But if our unrighteouſneſs commend the righteouſneſs of God, what ſhall we ſay? is God unrighteous who taketh vengeance? (I ſpeak as a Man) God forbid: for how then ſhall God judge the World?* Rom. 3. 5, 6.

So that it is both Juſt and Merciful in God to afflict us here. Juſt to puniſh us in this Life, and Merciful in that he does it in order to acquit us in the next, which we ought to own as an exceeding act of Grace and Kindneſs.

The Tendereſt Father puniſhes the very beginnings of Sin, nips the firſt buddings of Vice in his Son, and after the Puniſhment is over is reconciled to him. But if his Vices and Extravagancies become too great, and prove above the corrections of a Father, he is caſt off and diſ-inherited.

That our Heavenly Father deals ſo with us, is a Truth moſt manifeſt. The Apoſtles witneſſes, *If ye endure chaſtening, God dealeth with you as with Sons; but if ye be without chaſtiſement, then are ye Baſtards and no Sons.*

So that when wicked Men paſs with impunity here, they are greater objects of our Pity, than our
Pſal. 37. 1. Envy, and *we ought not to fret our ſelves becauſe of evil doers, neither be envious againſt the workers of Iniquity,*
Rom. 2. 5. 6. *who are fattened, and appointed as Sheep for the ſlaughter, and treaſure up wrath againſt the day of wrath, and revelation of God's righteous Judgment, who will then render to*
Prov. 23. 18. *every Man, according to his deeds: For ſurely there is an end, and thine expectation ſhall not be cut off.* Hence we may raiſe more comfortable hopes from their ſevere afflictions in this World, than from their outward flouriſhing and proſperity.

Thus we ſee God's favours and frowns in temporal bleſſings and ſufferings, are no rule to meaſure the Happineſs or Miſery of Men in the next Life. We muſt reſt ſatisfied, and ſuſpend our Judgment here: becauſe

Laſtly, The *Tryal of all things is in the end.* The end crowns every Action and Work of Man, and the laſt and finiſhing ſtroak is of mighty importance. *As the Tree falls ſo it lies.*

A Sincere Repentance and a ſtedfaſt Faith to the laſt; are neceſſary qualifications to make an happy Concluſion of this Life, and fit us for *that Judgment which after Death is appointed for all Men.*

Under their conduct we ſhall abide with comfort, *The great Tryal of things in the End,* at that laſt and general Judgment, and coming of our Lord; a day of joy and comfort to the Godly, but of Terror to the Wicked. Under them, though ever ſo ſharp bodily agonies and pangs conclude this frail Life of Man, Charity will oblige us to Pronounce the *end of that Man is Peace.*

And

And I hope Chriſtian Charity will thus judge of our Deceaſed Friend; Concerning whom I muſt beg leave to ſpeak a word or two, and ſo conclude.

In which I ſhall uſe all the modeſty, and ſincerity, that becomes this Place, and my Profeſſion.

I need not acquaint you, that He was a Gentleman born to an ample Fortune and Eſtate; and became too early perhaps Maſter both of That and Himſelf. For he had the Misfortune to loſe his Father when young, which affords oftentimes an occaſion to young Gentlemen of laſhing out into great Exceſſes. Under ſuch unhappy circumſtances it muſt be an extraordinary pitch of Prudence, and an uncommon tendency to Virtue, and inclination to Goodneſs, that can ſecure and keep Youth within juſt bounds in this licentious and vicious Age.

But I ſhall confine my ſelf in what I ſpeak upon this ſubject to my own knowledge. And if from thence it ſhall appear, that the laſt and finiſhing Stroaks of his Life, be in different Characters, and made a diſtinct figure from the former part thereof known to ſome of you, it will (I hope) be owned as an Argument of his Repentance, and a reaſon for comfortable hopes to you and all his ſurviving Friends concerning him. My knowledge of him has been but of late. I cannot ſay, I intimately knew him, untill his *Late affliction and laſt Sickneſs.* Upon the former, which was occaſioned by the Death of his Son, though his grief was great, and he ſeemed afflicted to the laſt degree; yet I muſt own, I ſcarce ever met with any one, who expreſſed himſelf better on the Duty of Chriſtian ſubmiſſion to God's will; and what good uſes we ought to make of ſuch ſevere Afflictions. And I hope he made a Good uſe of that;

for

for ſince that time his Excellent Lady, and the whole Family can bear me Witneſs they diſcovered a great change in the choiſe of his Company, the obſerving regular hours, the avoiding exceſſes, the keeping generally at home, and exerciſing himſelf in reading, and in all reſpects obſerved in him a far more Serious and Sober deportment.

And to his Laſt long Illneſs, when I was frequently called and went to viſit and aſſiſt him; I found in him, all the Notes and Temper of one truly penitent, and who ſeriouſly applyed himſelf to make his Peace with God, by an Humble Confeſſion, by an hearty ſorrow for his Sins, by a Profeſſed Reſolution of better obedience if God ſhould reſtore him, by a Devout receiving the Bleſſed Sacrament, and by conſtant Prayers. Now as to his ſincerity in theſe Duties, and devout performance of them, it is beſt known to that Omniſcient God (who is the only Searcher of hearts) to whom they were offered.

But his generous Oblation and Charity to the Poor when He receiv'd the Sacrament in his Sickneſs: and the frequent opportunities he took of being Charitable at other times, beyond moſt in the place where he lived (a Duty which Hypocrites commonly fail in as being too chargeable) will ſtrongly plead for his ſincerity, will *cover a multitude of his ſmaller ſins* of failure and infirmity, where-ever that Charity prevails, *which is kind, believeth all things, hopeth all things.*

Under this head I ought not to omit the mentioning one act of Spiritual Charity, which he often expreſſed an hearty deſire for, both in Health and Sickneſs. Which was to have a Law made to oblige our Plantations to baptize their Negro Slaves as their French Neighbours did. And ſo far he purſued that

good

good intention, that he gave ſtrict Orders, and made it his earneſt requeſt, to me and others, that the Black who waited on him, might with all convenient ſpeed, be inſtructed and made a Chriſtian. Now I heartily wiſh this would prove a Motive to all who are Maſters of ſuch People (who are capable of being made Eternally Happy, and Inſtruments of praiſing God as well as we) to incline them to have ſo much regard for the Salvation of Men, as to follow and promote this Chriſtian practice: and to make this Charitable return to thoſe poor Souls whoſe Bodies labour to enrich them: and whoſe circumſtances being narrow in this, ought to have better proviſion made for them in the next Life. This would be a moſt excellent act of Charity, as reſpecting their Eternal Welfare, which in our Bleſſed Saviour's eſteem is more important than to gain the whole World. Matt. 16. 26.

He owned himſelf a Son of the Eſtabliſhed Church, profeſſed a reſolution to live and die in her truly Catholick and Apoſtolick Faith, expreſſed a juſt eſteem and veneration for all her excellent Rites and Conſtitutions. Now this was viſibly enforced by that ſingular reſpect, with which he always treated her Miniſters and Clergy; and that particular regard he ſhowed with great zeal upon all occaſions, for her admirable Prayers and Liturgy, and expreſs'd in the conſtant uſe thereof, which he retained to the laſt minute of his Life: Which I do not ſpeak barely upon my own knowledge, but can confirm by unqueſtionable Teſtimony. And I remember he bleſſed God that this Love for the beſt Church in the World (he owned) was mightily promoted in him, from that *Orthodox* Place of his Education, which was one of the moſt renouned Foundations for Learning in this Kingdom, Chriſt Church *Oxon.*

Dr. *Fell* Biſhop of *Oxford.*

Kingdom, and under the Beſt *Governour*, that this or any Age produced: But he lamented the opportunity he loſt there, as to other Advantages and Improvements.

Now theſe and the like, were the reſult of his deliberate Thoughts, and ſound Mind; before God was pleaſed to permit his diſtemper to ariſe to that height; as to deprive him of his Senſes and Reaſon.

And yet even then in his greateſt fits of frenzy he never (that I heard) let ſlip an Oath, or a Curſe. But animadverted upon himſelf in the ſevereſt manner, to the Aſtoniſhment of thoſe that Adminiſtred to him, for his former exceſſes in that kind; and in all his Lucid intervals was very inquiſitive how he had behaved and carried himſelf; and whether he had offended God by any Indecent expreſſions; and received the information from thoſe about him, that He had not, with great joy and comfort, and commonly with *Bleſſed be God, or Glory be to God for it.* All about him were Witneſſes, what conſtant Confeſſions of his Faith he made, and what Profeſſions of Repentance and new Obedience he uttered; and ſo earneſt he was in his Prayers to God to reſtore him to his ſenſes, and forgive him his Sins, that He almoſt melted thoſe about him into Tears. He deſired thoſe Reverend and Worthy Perſons, who were compaſſionate Witneſſes of his ſevere diſtemper, and Charitable aſſiſtants to him, frequently to pray by him, and for him, with whom He joyned with all the compoſed ſedateneſs, and appearing fervency of Zeal. And for ſome hours before he dyed, he had his perfect reaſon, which helped him in a regular and well ordered Devotion, and a ſenſible carriage to the laſt.

So

So that if from the end we are to make our Judgment, and thence to raiſe our Hopes and Fears, the Tryal of all things being in that; here are ſtrong evidences and good grounds for hopes to all the ſurviving Friends and Relations of the Gentleman to whom we now perform this Charitable Office.

To conclude, let me addreſs to you who hear me, and beſeech you to reflect on the terror of God's Judgments, and ſeriouſly conſider the laſt account you muſt give of your Lives and Actions, and adviſe you to betake your ſelves vigorouſly and ſpeedily to the care of that great and important buſineſs. Here lies before you an inſtance of a ſtrong Body and Conſtitution brought down to the Grave in the vigour of his Age, in his *full ſtrength*, when his Breaſts and Veins were full of Blood, *and his Bones were moiſtned with marrow.* Job 21. 24.

Wherefore you that are young, and apt *to rejoyce in your youth, and to let your Hearts chear You in the days of your youth, and to walk in the ways of your Hearts, and in the ſight of your Eyes. Know that for all theſe things, God will bring you to Judgment.*

And you who are drawing toward the evening, and the day of whoſe age is far ſpent, conſider, I pray you, it is high time for you to *remember your Creatour when your evil days come upon you*, and *your years draw nigh, when you may ſay we have no pleaſure in them.*

Finally, oh that all would be Wiſe, and ſeriouſly conſider their latter end, in which is the Tryal of all things.

So teach us, O Lord, to number our days, that we may apply our Hearts unto Wiſdom, and receive the recompence of reward, thou haſt prepared for all thy Servants, who live in thy faith and fear, and die (as we hope our Brother has) in thy Favour. *Amen.*

FINIS.